
ARTICLE 11.—NOTES ON UNGAVA BAY AND ITS VICINITY. *By* W. H. A. DAVIES, ESQ.

[[Read, 3rd December, 1842.]

The southern side of Hudson's Straits, commencing at Cape Chudleigh, one of the points that form its eastern entrance, is indented by an extensive bay, known by the name of Ungava—it is of very considerable size—the shores measuring upwards of 400 miles in circuit—Cape Chudleigh, forming its eastern point, is in Lat. $60^{\circ} 14'$ and Long. $65^{\circ} 20'$ West, and the Cape of Hope's Advance, which may be called its western extremity, is in Lat. $61^{\circ} 17'$, Long. $70^{\circ} 20'$. The mouth of Whale River, which is situated about the centre of the bottom of the Bay, is in Lat. $58^{\circ} 30'$, Long. $68^{\circ} 38'$. This extensive sheet of water is free from islands, except near the shores where they are very numerous, and the large Island of Akpatok occupying a prominent position in the centre of the Bay, and adding greatly to the danger of its navigation—the position assigned to this island, even in the latest and best maps is very erroneous; this remark may, indeed, be applied to almost every part of the Bay; the shores having been laid down from the sketches made by the Moravian Missionaries, in 1811, while sailing along them in a rapid manner and at some distance from the land.

The coast-line of the Bay is not much indented by minor bays; the only one of any consequence, is that called the Bay

of Hope's Advance, whose limits have not yet been ascertained.

The navigation of this inlet is rendered peculiarly difficult and dangerous by the great violence of the currents, which run in many places with the velocity of a rapid, and are aided by the strength of a tide that rises upwards of 60 feet perpendicular; presenting, in this respect, a great contrast to the coast fronting the Atlantic, where the rise seldom exceeds eight feet. This difference may be accounted for by the fact, that this Bay, lying at the mouth of the Straits, and being open to the north, the strong current which is known to set out of Davis's Straits, along the the Coast of Labrador, sweeping round Resolution Island, rushes directly into Ungava Bay, from whence it has no outlet; causing this prodigious rise of the tides, and the numerous eddies and currents that are met with in every part of the Bay. The vast quantities of ice also, that encumber the Bay, until a late period of the summer, may likewise be traced to this cause; the constant current setting into the Bay preventing the egress of the ice, until a gale of wind of sufficient force and duration, springs up from the southward, and enables the masses of ice to stem the current, and they are driven into the Straits, where meeting with the current that pours through them they are carried into the Atlantic. It is, therefore, late in August before the Bay can be said to be navigable with any safety by vessels from sea; and, by the end of September the navigation is again very dangerous—not however, so much from the ice, as from the length and darkness of the nights, and the fury of the wind, blowing almost constantly from the northward at this season of the year.

RIVERS.

The rivers, falling into the Bay, are the Koksoak or South River, the Kangerluksoak or George's River, Whale River, False River, and a few other insignificant streams.

Of these, South River is the most considerable, and appears to drain a much greater extent of country than the others. This river has its source in Lake Caniapuscaw, a large body of water situated on the height of land, separating the waters flowing into the Gulf of St. Lawrence from those falling into Hudson's Bay and Straits. From its source to the small outpost, called South-River House, a distance of about 250 miles, very little is known of its course, as it has only been once visited by the Whites, and then only a part of its course was seen—it is described as a very rapid and turbulent stream, flowing through a wooded country for the most part. At South-River House it receives the waters of the Washquash River, which is the route of communication with Esquimaux Bay—from thence to the sea, a distance of 150 miles, the current, though strong, is less broken by rapids; it also widens very much, and at the junction of the Natwacomo River, 90 miles above its mouth, it spreads out to upwards of a mile in breadth, flowing between high rocky banks, thinly clothed with trees—it gradually increases in size, until it reaches the Bay, where it is nearly a league in width—28 miles above its entrance stands Fort Chimo, the head-quarters of the District, until the past summer. It is navigable for vessels of 200 to 300 tons as far as this Post, and from thence to the mouth of the Natwacomo by schooners; above this river it is only navigable for canoes and small barges.

The next river in size is that called, by the Whites, George's River, and by the Esquimaux, Kangerluksoak—it falls into the Bay in Lat. $59^{\circ} 4'$, Long. $66^{\circ} 31'$, about 130 miles to the southward of Cape Chudleigh, about 80 miles to the eastward of South-River. It was first discovered by the Moravian Missionaries, in their Exploring Voyage to Ungava Bay, in 1811. They merely visited the entrance, where they

appear to have been struck with the beauty of the country, clothed with trees and shrubs, contrasting so strongly with the barrenness of their homes, on the Atlantic Coast of Labrador. It was not again visited by Europeans until 1839, when it was ascended by a party for the purpose of forming an establishment near its source. It was found to be a considerable stream, for the first 220 miles of its course, running with an extremely rapid current, between rocky banks; but, though full of rapids, the water was deep enough for barges; as they increased their distance from the coast, the country became more wooded, and the trees of a larger size. At a little more than 200 miles from the coast, they reached an extensive lake, abounding in fish, when the Post was ultimately established—above this lake, the river became much smaller, flowing through numerous shallow lakes, of inconsiderable size, until the height of land was reached about 240 miles above the large lake. The country, above the lake was found to be almost denuded of wood, but less mountainous than nearer the coast. The general course of the river is directly north, with very few windings, running nearly parallel to the Atlantic Coast of Labrador, from whence it is at no time more than 100 miles distant, and often much nearer; from this cause it has few or no tributaries.

Whale River empties itself into the Bay, about 30 miles to the eastward of South-River. It is rather a large stream at its entrance, but quickly contracts in size—it is navigable for about 60 miles, without a portage—its source is in small lakes and marshes, about 200 miles from the shores of the Bay. It is not used by the Whites as a means of communication with any part of the country, and is seldom frequented. The country through which it flows is mountainous and thinly wooded.

False River is only remarkable as emptying itself into the

Bay exactly at the mouth of South River, and presenting a wide opening, is generally mistaken, by strangers, for South-River; and has in consequence, nearly caused the loss of every vessel going to Fort Chimo, the entrance of the River being very dangerous from shoals and rocks.

LAKES.

The Lakes, on the northern or lower part of the watershed of Ungava Bay, are not numerous, and with one or two exceptions, are of inconsiderable size—they increase however, in number as well as in size, as the elevated plateau is approached, on which the different streams discharging themselves into Hudson's Bay and Straits, the Atlantic and the Gulf of St. Lawrence, take their rise. On the plateau itself, the proportion of water appears to be equal to that of land.

The most considerable Lakes, of those properly belonging to Ungava Bay, are Caniapuscaw—the large Lake, on George's River, where the outpost was placed, and Erlandson's Lake; Lake Caniapuscaw, as already stated, is the source of South-River—it is situated in Lat. $54^{\circ} 30'$, Long. $67^{\circ} 48'$, and is nearly equi-distant from the St. Lawrence, Ungava and Esquimaux Bays, being about 350 miles from each of those places. It is about 70 miles long by about 15 to 20 broad—the surrounding country is hilly, especially on the western-side, the hills are, however, well wooded and abound in animals—the only rivers it receives are two inconsiderable streams. A post was established on the Lake, a few years ago, from Eastmain, by the Hudson's Bay Company, for the purpose of aiding the Posts in Ungava Bay; but from different causes, no communication ever took place between these posts, consequently, my knowledge of the Lake and the surrounding country is principally from Indian report

Erlandson's Lake lies about 70 miles S.E. of Fort Chimo, between that Post and Whale River. It is a narrow lake, about 50 miles in length, abounding in fish, and is the principal support of the people of that post, being the place from whence they procure their greatest supply of food. Its borders are rugged and hilly, and thinly clothed with timber.

On the height of land are situated various large lakes, communicating with one another by short straits—of these, the largest are, Nattecamahagan, Pettaustickabaw and Canicaonica, these all communicate with the Great Lake Meshagamou, forming a vast chain of water communication, extending some hundreds of miles in superficial extent. The waters of these lakes find their way to the sea, by the Grand or Hamilton River, of Esquimaux Bay. There are many other lakes besides those enumerated, but, though extensive in size, they are so extremely shallow as to be navigated with difficulty even by bark canoes. On Pettaustickabaw Lake, from the abundance of fish it possesses, the Indians were formerly in the habit of leaving their families while the men descended to the Posts of the sea-coast, to trade their furs—but a post having lately been established on it, they now cease to frequent the coast.

GENERAL ASPECT OF THE COUNTRY.

Bleak and barren rocks are the distinguishing features of the sea-coast, except at the mouths of the rivers, where small stunted trees are met with—to the westward of South-River even these disappear, and the coast is entirely destitute of trees, The general appearance of the country surrounding the bottom of the Bay, as seen from the sea, is rather hilly than mountainous, and though it has a very rough and rugged appearance, it yet presents a favourable contrast to the shores of

Hudson's Straits, or the coast along the eastern side of Cape Chudleigh, where nothing but high naked rocks and mountains are to be seen—it is to this cause that we may attribute the highly favourable account, the Moravian Missionaries gave of the country at the extremity of the Bay, on their visit to it.

As the rivers are ascended the aspect of the country rather improves, especially on the immediate borders of the rivers, where the timber, in sheltered situations, attains a good size; but, on leaving the borders of the streams the scene changes rapidly—the trees decreasing in number and size, and becoming more stunted until they disappear entirely, and naked plains are reached, stretching out to the borders of another river or lake, where trees are again found. This description of country continues for a distance of 150 miles from the sea-coast, where it becomes less hilly and rugged, and better wooded, and continues so for about 200 miles further, to the borders of the Lake Pettaustickabaw, from this Lake continuing south, this comparatively favourable country is found—but, on leaving the Lake and proceeding eastward, towards Esquimaux Bay, the country becomes very mountainous and exceedingly barren. These remarks, which are the result of observations, made on South and Whale Rivers, apply equally to the country on George's River, with the exception, that as this river is situated near the eastern extremity of the woods, the timber is much scantier than on South River, and the naked plains are nearer to its banks. In the vallies, between the rocky ridges, the ground is invariably of a marshy nature; so, that travelling in the summer season, except along the lines of the rivers is out of the question.

On removing the layer of moss, that everywhere covers the country, a pure, bright, silicious sand is met with, in the woods, slightly blackened by decaying leaves and other vegetable sub-

stances. It is in this soil, if soil it can be called, that the Red Spruce or Juniper pushes its roots—this is the only tree found in the Ungava country—in sheltered situations, it attains to the, comparatively speaking, large size of 12 to 15 inches in diameter; but, its general size, on the borders of the rivers, is from four to six inches in diameter, decreasing from that to a small scraggy bush, as the plains are approached.

Underneath the sand, at a depth varying from a foot to a few inches, is invariably found the rock—it is from this cause that the whole of the lowlands are marshes—the waters arising from the melting of the snow being unable to find any vent, stagnate in the hollows, and in time becoming covered with a coating of moss, form a marsh—in short, the whole country may be described as a series of marshes, separated by rocky ridges, rising into hills in some places; and thinly clothed, at intervals, with small Red Spruce. The birch tree is not met with until the height of land is passed and the southern slope is attained, when a few stunted trees of that species are found.

NATIVES.

The natives, inhabiting this country, are composed of Esquimauxs, who are confined to the sea-coast, and seldom venture far inland; and the Nascapee Tribe, whose hunting-grounds extend from near the sea-coast of the Bay to the upper waters of the streams that fall into the Gulf of St. Lawrence, and stretch westward along the height of lands very near to Lake Mistassiny.

The former people appear to resemble, in every respect, their brethren in other parts of the Arctic regions. I extract the following notice of them from the journal of a friend of mine, who has resided at Ungava Bay for some years; and, to whom I am indebted for a great part of the information I possess respecting the country:—

“As to the Esquimauxs of Ungava Bay, they are no more distinguished for art and ingenuity than their far-famed brethren of Boothia Felix, and from the parity of their relative circumstances, must resemble them in every other respect—they manifest the same predilection for raw flesh and blubber—live in snow houses in winter, and sleep on couches of the same material—dress in seal and deer skins formed into hooded jackets, shirts and breeches—the ladies also wear the latter article, as well as the jacket, having a long tail appended thereto—the said *tail* being the distinguishing mark of the softer sex. They also evince a disposition to appropriate their white neighbours’ property to themselves—securing whatever they find of trifling value about the establishment—these trifles, however, they very readily give up, when detected, and that with the best humour imaginable; they appear exceedingly docile and tractable, cheerfully assisting in any service that may be required of them, and never appear dissatisfied with any recompense awarded to them.

“I have questioned them on the subject of religion, and, to my astonishment, they appear to have no idea of the Deity, or any conception of a future state. Those from the eastward, pronounce the Sacred Name, in an European language (German?) which they must, of course, have learned from the Moravian Missionaries; but, the natives of the western coast have no term to express it. There can be no doubt as to the interrogations having been made perfectly intelligible to them; for, I employed a person, who spoke their language and understood it thoroughly, as my interpreter.* The greater part of the Esquimauxs, inhabiting the western coast of the Bay, pass the sum-

* Notwithstanding that my friend appears certain, that his questions were understood, I think the matter admits of considerable doubt, as it is directly opposed to the experience of the Moravian Missionaries, in their first intercourse with these people, as well as that of other travellers among them.

mer in the inland barren country, at a little distance from the coast, where deer are numerous at all seasons of the year (superannuated males for the most part) : a considerable number of families, however, live constantly on the islands and along the coast where they also find ample means of subsistence.

“ From the mode of life they lead, and the nature of the climate, the acquisition of European goods could not much increase the comfort of these people—their intercourse, with the whites, however, may in course of time, tend to create artificial wants, that may become as indispensable to their comfort or convenience as their present real ones ;—even now, the natives to the eastward appear eager to obtain clothes, &c., to which they have become habituated, from the intercourse they have had with the Missionaries, though it has been but trifling hitherto. The western Esquimauxs appear to think less of European clothes—on the first establishment of a post in Ungava Bay they made a general rush for guns, which having obtained, many of them remained absent for years, sending the few furs they had, for ammunition and tobacco, by those who came in. Foxes are the only fur-bearing animals that they hunt, the woods being too far distant from the element that yields them their subsistence to allow them to hunt those of the fur-bearing animals that frequent the woods.”

Such is the account given of these people by a gentleman who has had many opportunities of becoming acquainted with them ; it will be seen from it, that they differ in no important particular, from the other tribes of this singular people, who have been visited by Europeans, if we except the fact of their having no notion of a Supreme Being ; but, as already remarked, I attribute this to misconception on the part of the interpreter.

The Nascapees are the other tribe inhabiting the tract of country we are describing. The following account of these people is extracted from the Journal I have already so liberally borrowed from:—

“The Nascapees, in their persons and physiognomy, bear a strong resemblance to the Cree Nation, from whom they are undoubtedly descended—their language appears to be a mixture of the Sauter and Cree language, but jumbled together in such an extraordinary manner as to be almost unintelligible even to persons understanding both these languages.

“Depending solely on the chase for a subsistence, they of course, lead an erratic life, following the deer in their migrations from place to place; keeping generally together in large camps, a circumstance that frequently subjects them to the extremes of starvation, the game being soon destroyed, or driven to a distance from them—in this respect they differ from their neighbours, the Mountaineer Indians, who seldom or ever hunt together in large numbers, two families generally associating themselves for that purpose. They are extremely liberal towards each other; whatever the hunter brings to camp is shared without reserve, in equal proportions among the whole community—this custom is not peculiar to them however, they possess it in common with all Indians who live by the chase. They are not fur hunters, nor is the mode of life they lead favourable to it; the chase of the deer leads them to the barren parts of the country, while the fur-bearing animals are only to be found in the woods; moreover, their favourite occupation furnishes them with all they require—they clothe themselves with deerskins—their tents are made of the same material, as well as their nets; what they do not require for these purposes, they barter with traders for the few articles that constitute the amount of their extremely

limited wants, such as, guns, ammunition, tobacco, axes, kettles and knives—these are the principal articles they trade for, nor do they appear anxious to obtain anything else we possess, unless by illicit means, for they are notorious thieves in addition to all their other good qualities.

“ In common with most Indians, they are filthy in their persons and general habits ; but, of all Indians, to these the palm of superlative filthiness must be yielded—there is not even such an article of domestic accommodation known among them as a spoon, the unclean hand performs every office. Their dress is similar to that of their parent nation, with the addition of breeches, which these wear, reaching to the knee—they appear to be exceedingly susceptible of cold, although they take more care to fortify themselves against it, than any Indians I have yet known.

“ They are the most loquacious of all Indians—the loudest speaker always having the best of the argument ; requiring only to exercise the strength of his lungs, not his reason, to gain his point, for they all chatter together at the same time.

“ Their males and females are affianced in childhood, and become man and wife in early youth, but the connexion is dissolved at the will of the husband. Polygamy is practised, though rather, I believe, from motives of convenience than licentiousness—the more wives, the more slaves—the poor wretches of women performing all the drudgery here, as well as everywhere else among savages. Differing from all other Indians in most respects, and the difference invariably to their disadvantage, they also differ in the manner in which they receive ‘ a White Chief ’ who may happen to enter their disgusting lodges ; —every eye stares at him, but not a hand or foot moves to offer him any accommodation ; he sits or stands as he pleases, and

after the first feeling of curiosity is over, he is no more noticed than one of their domestic curs. Being always at peace with the neighbouring tribes, there is no call for the first of Indian virtues—courage, even if they did possess it, which they most assuredly do not—true, they formerly attacked the poor Esquimauxs, but that was only when they could steal upon them, to murder them, without incurring the smallest danger to themselves—our presence, however, has had the the good effect of entirely arresting this effusion of blood, and they appear now to be on amicable terms with each other.

“ Before Ungava was settled, they were in the habit of deputing some of their elderly men to carry the produce of their hunt to the trading posts along the Gulf of St. Lawrence ; from this circumstance a certain degree of consideration became attached to the parties so entrusted, which ultimately obtained for them the designation of chiefs, but the title was not supported by the least authority.

“ As to their religion, they appear to have some crude notions of a Deity, and are very superstitious ; but, strange to say there are no ‘ medicine men’ among them.

“ Their number is but small, 40 or 50 families comprise the total of those frequenting the posts of Ungava Bay.”

It must be observed, that the gentleman who penned the above remarks, had not long before travelled among the warlike nations that frequent the plains laying at the base of the Rocky Mountains, and the degraded condition of these poor, miserable creatures presented itself to him with double force in consequence. To the fidelity of the above sketch I can bear witness—but, there is one custom, marking well their savage state, which not coming under his immediate observation, he has omitted to notice, but of the truth of which I have been well

assured, by persons who have had good opportunities of ascertaining it—l allude to the fact of their putting their old people to death, when prevented by age and infirmities from following the tribe—it is sometimes done at the request of the old people themselves, and is accomplished by strangulation, the nearest relatives being usually chosen for that purpose—nor need we be so much surprised at it, when we reflect upon the situation of an old and decrepit individual, among a set of people, who depend entirely upon the quickness of their movements to obtain their food, and consider the positive clog, and encumbrance such an individual must be to the motions of all the rest, more especially as they seldom or ever travel in canoes, except when bound for the trading posts. However dreadful it may appear to us, and surely no words can sufficiently express its enormity, yet, compared with leaving such an individual behind to die inevitably of the lingering pains of starvation, it is almost humane. The Chipewyans, of Slave Lake, whose situation approaches nearest to that of the Nascapees, appear to abandon their aged relatives in times of distress, and it is no doubt practised by many other tribes, but owing to their more favorable situation, occasions for such dreadful acts seldom occur. The Esquimauxs, from the difference of their situation, appear never to be guilty of this cruelty, but no argument in favour of their superior humanity can be drawn from this circumstance, as they are sometimes guilty of acts of equal barbarity.

ANIMALS.

The animals frequenting this country, are the Reindeer or Caribou, Black, Grizzly, and White Bears, Black, Silver, Cross, Blue, White, and Red Foxes. A few Lynxes, Martens in considerable numbers, in some parts, and of great value from their beauty; the Arctic Hare, a variety of a very large size,

the common Hare of Canada, called Rabbits, by the Orkney men in the service of the Hudson's Bay Company, numerous Otters, and a few Beavers and Musk-rats, on the height of land.

The birds are, the Spruce Partridge, the Ptarmigan or White Partridge, Hawks, Owls, Ravens, Whiskyjohn, and Woodpeckers—the above with the addition of a small bird, whose body is black and breast white, forms the catalogue of those who remain all winter—the only land-birds of passage are the Robin, Sparrow, and Swallow—Eagles are, also, sometimes seen—the water-birds are Eider Ducks, Saw-bill Ducks, Sea-Pigeons, Loons, Cormorants, Divers, Gulls, Brant and Solan Geese. The inhabitants of the waters appear to be Black and White Whales, Sea Horses or Morse, Narwhales, and Seals, together with a few Salmon that ascend George's River—the lakes yield White Fish, Trout, Pike, &c., of these the White Fish appear to be the most numerous.

The Reindeer and the Seal constitute the principal food of the natives—the former to the Nascapees and the latter to the Esquimauxs. The Reindeer pursue an undeviating migratory course every year, generally making their appearance, at Fort Chimo, in the month of March, from the Westward, directing their course to the Eastward, where they bring forth their young; they then return, through the interior to the Westward, where they remain in the most barren parts, during the early part of the winter, until they are driven into the woods by the severity of the cold. Very few are found detached from the main body, unless old males, whom their youthful competitors compel to retire—when thus expelled, they form separate herds by themselves.

CLIMATE.

In so high a latitude it need scarcely be remarked, that the

cold in winter is at times extremely severe. In calm weather there is generally a clear atmosphere and a serene, azure sky, nor is the least inconvenience ever experienced from the cold in such weather, even when the thermometer indicates a degree of cold, that would appear to be intolerable—it is only during the prevalence of high winds, that the cold becomes dangerous to those exposed to its influence on the naked plains; in the woods the cold is, of course, never felt so severely.

The quantity of snow that falls is considerable, but owing to the prevalence of high winds and the intense cold, it quickly becomes compressed, and is so hard that the heat of the sun has not the slightest effect upon it, until towards the commencement of May, when the crust, by the coldness of the night, becomes so hard, that the impression of the hoofs of the Reindeer are scarcely perceptible. The ice breaks up, in South River, generally from the 7th to the 15th of June, but it is seldom navigable before the 20th to the 25th. Summer may be said to commence about the latter end of June, and to end about the middle of September, including in the term "summer," the seasons known elsewhere as spring and autumn. The heat is very intense at intervals, during the months of July and August, but extremely sudden transitions from heat to cold are often experienced—winds from the sea are invariably accompanied by fogs both in summer and winter, which prove very annoying. Auroras are extremely frequent and very brilliant.

HISTORY OF THE DISTRICT.

Weymouth, in his Voyage of Discovery, which took place in 1602, appears to have been the first who entered this bay—having some time previous been compelled by the mutinous behaviour of his crew, to abandon his intention of forcing his way

to the westward, he had descended as far south as Lat. 61° where finding the entrance of a large inlet, he sailed in a south-west direction 100 leagues by reckoning; from the latitude and the course he sailed, there is little doubt that he descended the bay, but the distance he sailed is evidently overrated—finding the season advanced, and being doubtful of his men, he retraced his steps, and gained the open sea—but there is no doubt that his report of this extensive inlet directed Hudson's attention to it, and was partly the cause of his future discoveries. Hudson himself does not appear to have entered the Bay.

For more than a century after Weymouth's time, we have no account of any one entering the bay. In the maps of this period, it is variously called the Bay of Hope's Advance, and South Bay, and is represented as communicating with a large inland gulf, which again communicates with Hudson's Bay, in the latitude where Richmond Gulf is situated; thus the whole of the southern side of Hudson's Straits, was represented as a large island; this configuration of the coast kept its ground in the maps, until nearly the close of the last century, when the east side of Hudson's Bay having been fully traced, it was found that no such outlet existed along that coast—it was accordingly expunged, and the entrance of South Bay was merely laid down, but its shores were not delineated.

In 1811, the Moravian Missionaries, living on the coast of Labrador, who had some years previously, received accounts of tribes of Esquimauxs residing to the westward of Cape Chudleigh, in what was called Ungava, by the natives, determined on visiting these people, for the purpose of ascertaining the practicability of founding a Mission among them, accordingly Messrs. Kohlmeister and Kmoch embarked for this purpose and explored the shores of the bay, as far west as the entrance of a

river, called by the natives Koksoak or Sand River, since called by the whites South River. Contrasted with the bleak and naked shores they had left, the country round the bottom of the bay clothed with trees, rugged and barren as it undoubtedly is, appears to them delightful, and the accounts they gave of it were very flattering; it was accordingly resolved that a mission should be immediately established, but circumstances over which they had no control, rendered it impossible for them to carry out their pious intention for many years; and the means they took, to rouse up the efforts of piously disposed persons, to aid them, were ultimately the cause that they were obliged to abandon the idea altogether—for having published a small pamphlet giving a description of the country, and the number of its inhabitants, the perusal of it drew the attention of the Hudson's Bay Company to that section of the country, and it was resolved to pre-occupy it, so as to defeat the intentions of the Missionaries. Accordingly, in 1824 or 1825, an expedition was fitted out at Moose Factory, to take possession of the country, but owing to some unforeseen circumstances it did not start that year; in the meantime one of the medical men attached to Moose Factory, was sent westward to explore the country, and finally, in 1827, an establishment was formed, by the building of Fort Chimo, not far from the mouth of South River. It was soon found, however, that the flattering pictures of the Moravians were rather highly coloured, and the number of the Esquimauxs, and the trade to be carried on with them were alike paltry and insignificant; and as to the natives of the interior, the numbers that frequented the post were equally small. The Company seems to have been discouraged by this state of things, and it was not until 1834 that any efforts were made to explore the interior to the southward and eastward; in that

year, a clerk of the Company left Fort Chimo on the 6th April, to explore the country to Mingan, but when on the height of land his guides refused to conduct him there, and brought him to Esquimaux Bay, where he arrived on the 22d June, being the first European who had traversed the interior in that direction. In 1835 a post was established on the height of land, but was abandoned in the year following. In 1838 the journey across was again performed, both coming and going during the winter, by the gentleman whose journal I have so freely used in compiling these Notes. During the last three years, it has been performed several times; new, and more easy routes having been explored, and two or three posts established in the interior.

In the present year, the Company finding the trade with the Esquimauxs to be utterly insignificant, and that the wants of the natives of the interior could be better supplied from Esquimaux Bay, directed the abandonment of Fort Chimo and the other posts of Ungava Bay, and the Esquimauxs are once more left to themselves; but, with this difference, that new wants have been created by their intercourse with the whites, which they will find equally difficult to satisfy as to do without. It remains to be seen whether the Moravian Missionaries will resume their original intention of establishing a Mission among these people now that the field is once more clear.